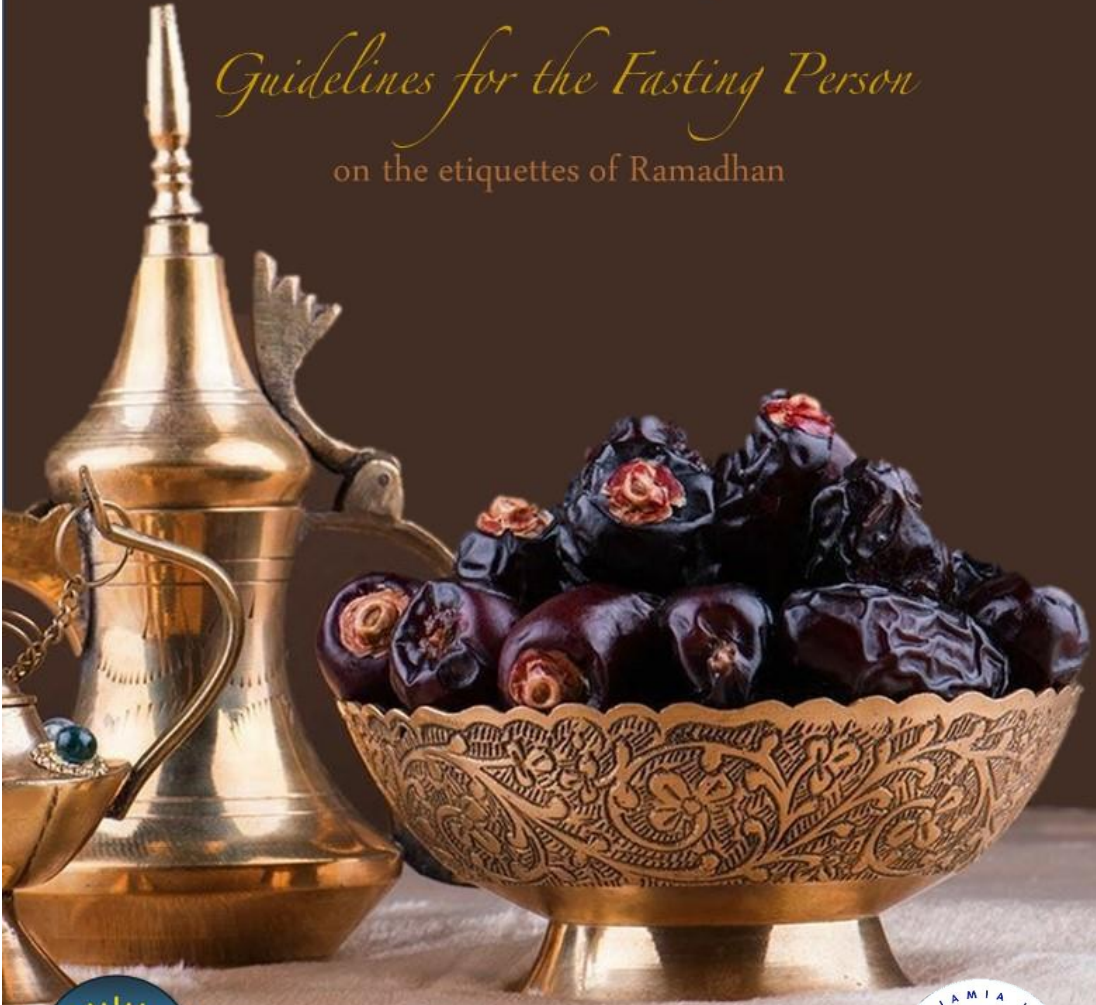


# إرشاد الصوم في آداب رمضان

*Guidelines for the Fasting Person*  
on the etiquettes of Ramadhan



Mawlana Abrar Ahmad Motala



بالتصميم: سعاد الشافعي - دمشق

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# Foreword

## In the Name of Allah, the Merciful, the Beneficent

All praise belongs to Allah, Lord of the universe and Master of our fortunes, and may peace and blessings descend upon His beloved Prophet Muḥammad ﷺ, his companions and all those who follow in their footsteps.

The month of Ramaḍān is undoubtedly a great blessing and mercy for the believers. This is the month in which the Quran was revealed and the month in which the night of Qadr (decree) falls, which is better than a thousand months. This is the month of fasting, charity and supplications, a month in which Allah Almighty has promised forgiveness for those who fast and stand in the night prayer with faith and intention of reward.

Our dear friend from Zambia, Mawlānā Abrar Ahmad Motala has compiled this short booklet in English entitled *Guidelines for the Fasting Person on the etiquettes of Ramadhan*. The book features the virtues of this month, the virtues, rulings and etiquettes of fasting along with how some of our pious predecessors would spend their Ramadan to motivate the readers. Imam Bukhārī (d. 256/870) would complete a Quran daily during the day and complete the Quran every three nights in the night prayer.

May Allah Almighty accept this effort of Mawlānā Abrar and grant him further tawfīq to benefit the Ummah. I have made some suggestions to Mawlānā which he has very kindly considered. May Allah Almighty grant us the tawfīq to value and appreciate this month and grant us His closeness and pleasure. Āmīn.

[Mufti] Yusuf Shabbir  
Makkah al-Mukarramah  
19 Ramaḍān 1444 / 10 April 2023



الحمد لله على احسانه و الشكر له على امتنانه ثم الصلاة على نبيه و آله و صحبه.

اما بعد،

قال تعالى في كتابه المجيد: شهر رمضان الذي انزل فيه القرآن.

## **Introduction**

All praise is due to Allah ﷻ the Creator, Sustainer and Nourisher of the universe. Peace and salutations be upon our Master and Leader, Muhammad al Mustafa, Ahmad al Mujtaba ﷺ.

I was requested by Al Kahaf publications to write a short treatise on the rulings, Sunan and adaab of Ramadhan. Despite being unqualified and not fit for this task I accepted this request due to the encouragement and duas of my respected ustath, Mufti Yacoob Vally (DB), hoping for the help of Allah ﷻ in this humble and broken effort to spread His Deen.

This is the revised edition of our booklet which was previously released in Ramadhan, 1444 A.H. Upon some corrections offered by our honourable Mufti Yusuf ibn Mufti Shabbir (DB), of England, amendments were made, and this is the revised version before you, which shall comprise of four chapters:

1. The virtues of Ramadhan

2. The rulings of sawm (fasting)
3. The Sunnats of Ramadhan
4. The way our Pious Predecessors would spend the month of Ramadhan.

We ask Allah ﷻ to bless this effort and make it a means of benefit to both the author and the reader.

و بالله توفيقى

ابرار احمد بن الشيخ شاهد موتالا



### Virtues of Ramadhan

The Islamic calendar comprises of twelve months that are based on the observation of the moon. Allah ﷻ says:

إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا

*Indeed, the number of months according to Allah ﷻ is twelve.<sup>1</sup>*

The highlight of these months is the month of sawm, the month of Ramadhan. The word Ramadhan is extracted from the root word *رمض* which means 'to burn'. There are many opinions on why it was given this name. Imam Qurtubi رحمته الله has listed them in his *Tafseer* some of which are mentioned here.

1. Due to it burning the fasting person's stomach as a result of the severity of the thirst he experiences.
2. Due to this month generally coinciding with Summer.
3. It burns sins with good deeds.
4. Because the hearts absorb the heat of the advices and admonishments (in this month) just as stones absorb the heat of the sun.

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<sup>1</sup> *Surah Tawbah*: 36.

The significance of this month stems from the inception of the revelation of the Qur'an being in this month as Allah ﷻ says:

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ

*The month of Ramadhan wherein the Qur'an was revealed.*<sup>2</sup>

Abdullah bin Abbas رَضِيَ اللهُ عَنْهُمَا says:

The Qur'an came down to the sky of the worlds all at once in Ramadhan and then gradually to Rasulullah ﷺ.<sup>3</sup>

The narration of Musnad Ahmad quoted by Imam Ibn Katheer in his *Tafseer* mentions that the previous scriptures were also revealed in the month of Ramadhan.

عَنْ وَائِلَةَ بْنِ الْأَسْقَعِ ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : أُنزِلَتْ صُحُفُ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ فِي أَوَّلِ لَيْلَةٍ مِنْ رَمَضَانَ ، وَأُنزِلَتْ التَّوْرَةُ لَيْسَتْ مَصِيحًا مِنْ رَمَضَانَ ، وَالْإِنْجِيلُ لِثَلَاثِ عَشْرَةَ خَلَّتْ مِنْ رَمَضَانَ ، وَأُنزِلَ الْفُرْقَانُ لِأَرْبَعِ وَعِشْرِينَ خَلَّتْ مِنْ رَمَضَانَ

Allah ﷻ then made the fasting of this month compulsory.

فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ

*Whoever amongst you witnesses this month, he should fast it.*<sup>5</sup>

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<sup>2</sup> Surah Baqarah: 185.

<sup>3</sup> Tafseer Ibn Katheer, Surah Baqarah, Ayah 185.

<sup>4</sup> Musnad Ahmad, Hadith No.16,984. This narration is dha'eef due to the dhu'f of Imran Abu Awwam.

<sup>5</sup> Surah Baqarah: 185.

Rasulullah ﷺ when asked by a bedouin Sahabi رَضِيَ اللَّهُ عَنْهُ regarding the compulsory fast said, “The month of Ramadhan, except if you decide to voluntarily do something.”<sup>6</sup>

The link between the revelation of the Qur’an and the obligatory fast in this month has been mentioned by Mawlana Idris Kandhlawi رحمه الله in his Tafseer, *Ma’ariful Qur’an* (this is not the famous *Ma’ariful Qur’an* written by Mufti Shafi Uthmani رحمه الله). We will suffice on giving a gist of what he has written. Mawlana Idris رحمه الله says:

Since Allah ﷻ chose the month of Ramadhan as the unique month for the revelation of the Qur’an, a special form of worship had to be put in place in this month as a form of gratitude and appreciation of this great blessing. This act of worship had to be one that corresponds and is related to the Qur’an and that form of worship is fasting. Fasting and sawm allows the fasting person to become similar to the Mala’ikah (Angels) by restricting his food, drink and desires. This restriction cleanses a person’s heart and makes it open to receive the effulgence and spirituality of the Qur’an for indeed one can only partake properly from the meal of spirituality laid down by Allah ﷻ in the Qur’an by folding away the physical tablecloth even though it may only be for a few days. (End of quote)

Allah ﷻ then locks up and restricts the main hindrance that becomes an obstacle slowing the Believer’s progress in getting closer to his Lord and Creator. Thus Rasulullah ﷺ said:

عن أبي هريرة قال : قال رسول الله صلى الله عليه وسلم إذا كان أول ليلة من شهر رمضان صفدت الشياطين، ومردة الجن، وغلقت أبواب النار فلم يفتح منها باب، وفتحت أبواب

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<sup>6</sup> *Sahih Bukhari*, Kitabus Sawm, Baab Wujoob Sawm Ramadhan.

الجنة فلم يغلق منها باب، وينادي مناد يا باغي الخير، أقبل، ويا باغي الشر، أقصر، والله عتقاء من النار، وذلك كل ليلة.<sup>7</sup>

*When the first night of Ramadhan approaches the shayateen and evil jin are chained, the doors of Jahannam are locked and the doors of Jannah are flung open. A caller calls out, "O seeker of good, proceed and O seeker of evil, may you be stopped." And Allah has people he frees from Jahannam and this takes place every night (of Ramadhan).*

Allama Mubarak Puri writes in *Tuhfah* in the commentary of this hadeeth that the shayateen may be literally chained or it could be metaphorical and being chained means their influence is reduced. He further writes that the doors of Jannah being opened and the doors of Jahannam being closed means the avenues of good are more accessible in this month and the avenues leading to Jahannam are closed and only one bent on evil, with his heart absorbed by sin, will still find himself perpetrating those actions. May Allah ﷻ save us. He further quotes from Mulla Ali Qari that the effect of this is you see majority of the Muslims fasting, including children and oppressors. To the extent that even those who do not pray salaah are found fasting and reading salaah despite the fact that the severity of sawm is more than salaah and despite the fact that salaah is more difficult for a fasting person. (End of quote)

To further enhance the blessings of this month, Allah ﷻ multiplies the rewards of deeds done in this month and places in it a night that is better than a thousand nights in value and spirituality. Allah ﷻ says:

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<sup>7</sup> *Jaami Tirmidhi*, Abwaabus Sawm, Baab Maa Jaa'a fi Fadhl Shahr Ramadhan.

لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ ○ تَنْزَلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ ○ سَلَامٌ

هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ

*The night of greatness is better than a thousand months. The Angels and the Spirit (Jibreel) descend in it with the permission of their lord with every command. Peace, it is till the rising of dawn.*

Allah ﷻ revealed the Qur'an in this night and then introduced it to the Ummah as a night of great value and blessings by revealing an entire chapter dedicated to this night. Allah ﷻ mentions this night thrice in this Surah in order to engrave the importance and value of this night in the mind of the Believer. The Mala'ikah are sinless beings made of noor (divine light) and their presence increases the spirituality in the atmosphere furthermore they come down with the divine command which shows they have come as royal envoys of the Greatest King. The peace and tranquility of this night makes it conducive for the worshiper to tirelessly worship his Rab. Rasulullah ﷺ would seclude himself in the last ten days of this great month in the masjid in search of this night. This practice is called i'tikaaf. We will expand on this further on in the kitab, In Sha Allah.

Many other narrations mention the virtues of this great month however for the sake of brevity we will suffice on these.

## The Rulings of Sawm

The word صوم means to abstain. This is an act of worship that Allah ﷻ made obligatory on many nations and Ambiya ﷺ. Allah ﷻ says:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ

*O you who believe, fasting has been made compulsory upon you as it was made compulsory upon those who preceded you.*<sup>8</sup>

In Shariah, sawm means to abstain from eating, drinking and engaging in sexual intercourse from the break of dawn to sunset with the intention to fast. Many Ahadeeth have been narrated regarding the virtues of sawm. We will only mention a few.

The fasting person physically feels drained and gets a bad odour from his mouth due to hunger. Rasulullah ﷺ consoled the fasting person by saying:

والذي نفسي بيده لخلوف فم الصائم أطيب عند الله تعالى من ريح المسك، يترك طعامه وشرابه وشهوته من أجلي. الصيام لي وأنا أجزى به، والحسنة بعشر أمثالها

*By the Being in whose control is my soul, indeed the smell from the mouth of the fasting person is more beloved to Allah ﷻ than the smell of musk. (Allah ﷻ says:) He leaves his food, drink and desire for my sake. Fasting is for Me and I will suffice as a reward for it, and every good deed will be multiplied tenfold.*<sup>9</sup>

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<sup>8</sup> Surah Baqarah: 183.

<sup>9</sup> Sahih Bukhari, Kitabus Sawm, Baab Fadhl Sawm.

Hafithud Dunya, Allama Ibn Hajar Asqalani رحمته الله in *Fathul Baari*, under the commentary of this Hadeeth mentions a few explanations some of which are listed below:

1. Mazari says, “This is metaphorical because we, as humans, generally bring good scents close to us, so it was used metaphorically due to it bringing closer to Allah ﷻ. Meaning sawm brings one closer to Allah ﷻ than musk to you. Ibn Abdul Barr also inferred the same.
2. This refers to the Angels who like the smell of the mouth of the fasting person more than you like the smell of musk
3. The ruling of musk and smell from the mouth of the fasting one is the opposite of what you as humans take it to be.
4. Allah ﷻ will reward him in the aakhirah, so his smell will be better than musk like the injured person will come with his wounds smelling of musk.
5. Dawudi and others say the meaning is the smell earns more rewards than donating musk in charity. Imam Nawawi prefers this opinion.
6. We take good scent to mean pleasure and reward.

Other than reward, fasting also serves as a shield against sin.<sup>10</sup> More specifically, for the temptations of zina (adultery) and its poisons, fasting is an excellent remedy. However, like every form of worship it has rules and regulations. It is important to understand that the Shariah is not based on intention alone.

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<sup>10</sup> *Sahih Bukhari*, Kitabut Tawheed, Baab Qawlihi Ta’ala Yuriduna Ay Yubaddilu Kalam Allah.

The rulings mentioned here are in accordance to the Hanafi mathab (school of Islamic jurisprudence). Where necessary we will mention the ruling according to the Shafi mathab.

Sawm is obligatory upon every Muslim who is baaligh, i.e. has crossed the age of puberty, sane and healthy. If any of these conditions are lost during the fast, the fast will no longer be obligatory. As we earlier defined sawm, it is abstinence from food, drink and sexual intercourse from the break of dawn to sunset, with the intention to fast.

Niyah (Intention) will be necessary for every fast of Ramadhan according to the Hanafi and Shafi mathabs. Waking up to have suhoor (predawn meal) or merely bearing it in mind that a fast is necessary on oneself will suffice as a niyyah. In the month of Ramadhan even if a person fasts with another intention it will still be counted as his fardh fast. (If a person merely stays hungry and thirsty the entire day without the intention of fasting this will not be counted as fasting.) Verbally saying: 'I intend to fast this day' or saying: 'I intend to fast tomorrow' is preferable and clears all doubts.

### **Types of Sawm**

Sawm can be of 5 types:

1. Fardh (Obligatory)
2. Waajib (Necessary)
3. Sunnah (As per the practice/tradition of Nabi ﷺ)
4. Nafil (Optional)
5. Haram (Unlawful)

We will elaborate on each of these types, however, our primary concern in this booklet is the obligatory fast.

## 1. Fardh

From the first of Ramadhan till the sighting of the moon of Shawwal, fasting has been made compulsory upon every Muslim. Each one should follow the moonsighting of his locality. A more detailed discussion on this has been presented in our booklet, *A'dalul Aqwaal fi Mas'alatil Hilaal (A Balanced Opinion in the Matter of Moonsighting)*.

## 2. Waajib

The fasts of Nadhr (vowed fasts).

\*Non-observance of both fardh and waajib fasts will constitute a sin.

## 3. Sunnah

The practices of Rasulullah ﷺ are referred to as Sunnah. Some were habitual practices and are known as Sunanuz Zawaid. However, the Sunnah actions that are commonly referred to as acts of worship are Sunanul Huda. These are such practices of Rasulullah ﷺ that are highly emphasized and negligence with regards to following these practices is disliked.<sup>11</sup> The fasts mentioned in this category are from the Sunanul Huda.

- I. To fast every Monday and Thursday<sup>12</sup>
- II. Ayyame Beedh – the middle days of the lunar month, i.e, 13<sup>th</sup>, 14<sup>th</sup> and 15<sup>th</sup>
- III. The 6 fasts of Shawwal<sup>13</sup>

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<sup>11</sup> *Raddul Muhtaar*.


<sup>12</sup> *Jaami Tirmidhi*, Abwaabus Sawm, Baab Maa Jaa'a fi Sawm Yawm Ithnayn wal Khamees.

<sup>13</sup> *Sahih Muslim*, Kitabus Siyaam, Baab Istihbaab Sawm Sittah Ayyam min Shawwal Ittiba'an li Ramadhan.

- IV. The fast of the Day of Arafah<sup>14</sup>
- V. The fast of the day of Ashura<sup>1516</sup>
- VI. The fasts of Sha'ban.

It is not possible to make mention of all the Sunnat fasts. We have endeavoured to mention what is most authentic and famous.

#### 4. Nafil

These are optional fasts that a person can fast on any day of the year, except on the prohibited days. According to the Hanafi mathab once a nafil act is started it is compulsory to finish it. According to Imam Shafi  it is not. Therefore, according to the Hanafi mathab if one breaks a nafil fast, making qadha will be compulsory. According to the Shafi mathab this is not necessary.

#### 5. Haram

It is haram to fast on the following days:

- Eidul Fitr (1<sup>st</sup> of Shawwal)
- Eidul Adhhaa (10<sup>th</sup> of Dhul Hijjah)
- Ayyame Tashreeq (11<sup>th</sup>, 12<sup>th</sup> and 13<sup>th</sup> Dhul Hijjah)

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<sup>14</sup> <sup>14</sup> *Sahih Muslim*, Kitabus Siyaam, Baab Istihbaab Siyaam Thalathah Ayyam min Kulli Shahr.

<sup>15</sup> *Sahih Bukhari*, Kitabus Sawm, Baab Sawm Sibyaan.

<sup>16</sup> *Sahih Bukhari*, Kitabus Sawm, Baab Sawm Sha'ban.

## **Actions that Nullify a Fast:**

1. Intentionally engaging in eating, drinking or sexual intercourse (whether lawful or unlawful).

If a person forgetfully eats, drinks or has sexual intercourse, but stops as soon as he realizes that he is fasting, his fast will not be nullified.

2. Masturbating (any ejaculation due to desire will nullify the fast)<sup>17</sup>. A wet dream will not fall under this ruling.<sup>18</sup>
3. Intentionally inhaling smoke or vapour, which in turn includes smoking, vaping, steaming, usage of an asthma pump and usage of a nebuliser. These will all nullify a person's fasts. Qadha as well as kaffarah (compensation) will be necessary for the one who smokes or vapes on purpose<sup>19</sup>.
4. Usage of nasal drops<sup>20</sup> or ear drops<sup>21</sup> will nullify a person's fast, however usage of eye drops<sup>22</sup> will not. Water entering the ears will not nullify the fast.
5. The usage of a suppository will nullify the fast.<sup>23</sup>
6. Vomiting more than a mouthful voluntarily breaks the fast. Likewise if one vomits more than a mouthful involuntarily but swallows the vomit the fast is broken.<sup>24</sup>

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<sup>17</sup> *Fatawa Darul Uloom Zakariya*, V3, pg. 290.

<sup>18</sup> *Beheshti Zewar*.

<sup>19</sup> *Fatawa Darul Uloom Zakariya*, V3, pg. 294.

<sup>20</sup> *Fatawa Darul Uloom Zakariya*, V3, pg. 289.

<sup>21</sup> *Fatawa Darul Uloom Zakariya*, V3, pg. 284. (Please note that there is a difference of opinion with regards to ear drops being a nullifier of sawm. For more details, refer to *Jadeed Fiqhi Masaa'il* of Mawlana Khalid Saifullah.)

<sup>22</sup> *Fatawa Darul Uloom Zakariya*, V3, pg. 288.

<sup>23</sup> *Badaai'us Sanaa'i*, V2, pg. 93.

<sup>24</sup> *Raddul Muhtaar*, V3, pg. 392/*Fatawa Hindiyyah*, V1, pg. 204.

7. Inserting medicine into the vagina.
8. Inserting a wet finger into the vagina.<sup>25</sup>
9. A drip/injection with a direct passage to one's stomach will nullify the fast, however, if it does not have a direct passage, it will not nullify the fast.<sup>26</sup> It is noteworthy that drips or injections that will give a person strength/nutrition are deemed makrooh (disliked).
10. Swallowing blood that is equivalent or more than one's saliva.
11. Post-natal or menstrual bleeding.
12. Unconsciousness for an entire day.

### **Rulings of Qadha and Kaffarah:**

**Qadha** is keeping of the missed or broken fast out of the month of Ramadhan.

**Kaffarah** is the penalty fee that one has to pay for intentionally breaking a compulsory fast. This is a penalty set by the Qur'an to allow a person to expiate his sin in this world therefore avoiding the consequences of it in the akhirah. Merely making a verbal tawbah is not sufficient as this is the prerequisite of repentance set by the Shariah in this case.

### **Qadha**

Any fast that is broken or missed requires a qadha whenever the person has the ability to make it up. Such instances include:

- Fasts missed during haidh (menstruation) or nifas (post-natal bleeding).

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<sup>25</sup> *Beheshti Zewar*.

<sup>26</sup> *Fatawa Darul Uloom Zakariya*, V3, pg. 300.

- Fasts missed due to illness.
- Fasts broken due to taking medication.

## **Kaffarah**

The kaffarah for breaking the fast of Ramadhan is that a person should fast for 60 consecutive days. If the month of Ramadhan comes in between, the kaffarah will not be valid and will have to be restarted. In the event that a person does not have the strength to fast for 60 days consecutively, they must feed 60 poor people two full meals. Alternatively, one may give 60 poor people the grain that amounts to Sadaqatul Fitr<sup>27</sup>. One may also feed or give the amount equivalent to Sadaqatul Fitr to a single poor person for 60 consecutive days instead.

Some Instances in which Kaffarah is necessary:

1. A person had sexual intercourse while fasting in the month of Ramadhan
2. A person intentionally misses a fast of Ramadhan with no valid Shar'i excuse
3. A person intentionally eats or drinks while fasting in the month of Ramadhan
4. A person ejaculates while fondling or during foreplay while fasting in the month of Ramadhan<sup>28</sup>


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<sup>27</sup> Sadaqatul Fitr is half a saa' of wheat (one and a half to two kilograms of wheat) or its equivalent in cash.

<sup>28</sup> *Fatawa Darul Uloom Zakariya*, V3, pg. 360.

If a person breaks multiple fasts in Ramadhan, he will have to keep the qadha of each fast individually after Ramadhan, however one kaffarah will suffice for all fasts broken in the same Ramadhan. In the case of nifas, sickness or any other excuse other than haidh, the kaffarah will have to be restarted.<sup>29</sup>

### **Factors That Allow One to Miss or Break a Fardh Fast.**

- Sickness
- Going on a journey to a destination further than 78 km for a duration of less than fifteen days, provided one left their hometown before subh saadiq. This is in accordance with the Hanafi mathab. According to the mathab of Imam Shafi  the destination should be at a distance of 81 km from one's hometown and the duration of stay should be less than four days and four nights excluding the days of arrival and departure.<sup>30</sup>
- Haidh
- Nifas
- Insanity for that period
- Unconsciousness
- A pregnant or breastfeeding woman, who fears for the life of her child or her own life

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<sup>29</sup> *Beheshti Zewar*. The aforementioned ruling is in reference to these factors occurring during the course of the kaffarah.

<sup>30</sup> *Umdatul Salik*. (E.g.: If on Monday Zaid travels to Lusaka, while being a resident of Livingstone, he is exempted from fasting up to Friday on condition that he departs on Friday.)

## **Sunnats of Ramadhan**

There is no doubt that Rasulullah ﷺ left no stone unturned in teaching his Ummah every act of goodness. Thus it is necessary for a Believer to follow the footsteps of our Master ﷺ in order to attain success in dunya and akhirah. It is for this reason that we will mention some Sunnats of Ramadhan in this chapter. Our aim should be to try and emulate the Ramadhan of the Best of creation ﷺ, in trying to lead the best Ramadhan of our lives. May Allah make this a reality for both the author and reader. Aameen!

### **1. Excessive Recitation of the Noble Qur'an.**

Allah ﷻ mentions in the Qur'an

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ

*The month of Ramadhan is the one in which the Qur'an was revealed as guidance for mankind, and as clear signs that show the right way and distinguish between right and wrong.<sup>31</sup>*

As mentioned previously, the hallmark of Ramadhan is the revelation of the Qur'an. Thus one of the Sunan of this month is to focus more on giving the Qur'an its due rights during this month. It is mentioned in a Hadeeth that Sayyiduna Jibreel ﷺ used to meet Nabi ﷺ every night of Ramadhan to teach him the Qur'an.<sup>32</sup> This shows that every single night, Rasulullah ﷺ would dedicate special time to the recitation of the Qur'an. A person should endeavor to complete the entire Qur'an as many times as he can in this blessed month. Out of Ramadhan one

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<sup>31</sup> Surah Baqarah: 185.

<sup>32</sup> Sahih Bukhari, Baab Kayfa Kaana Bad'ul Wahy.

receives 10 rewards for each letter recited of the Qur'an.<sup>33</sup> In this holy month, one's rewards are multiplied and blessings are increased.

Other than this one should also try to understand the Qur'an. One can attend lessons of Tafseer offered by reliable Scholars in one's locality. No matter how much time we give the Qur'an in this month, we will still fall short of honouring it as it deserves to be honoured.

## 2. Sadaqah

Rasulullah ﷺ was the most generous of all the people, and he used to reach the peak in generosity in the month of Ramadhan when Sayyiduna Jibraeel ؑ met him, it was almost as though Rasulullah ﷺ was ready to give away everything he could of this dunya out of gratitude for the ni'mat of Qur'an. Rasulullah ﷺ was the most generous person, even more generous than the strong uncontrollable wind (in readiness and haste to do charitable deeds).<sup>34</sup> It was as though he wished to have no contact with dunya. In this month one should try his best to spend in the path of Allah as a token of appreciation for the great favours Allah ﷻ has blessed us with. Part of the essence of sawm is for a person to gain empathy at the plight of others and gain appreciation of the favours of Allah upon him. This is supposed to open one's heart to spend on others in an effort to alleviate their hunger and poverty.

## 3. Taraweeh

This is a set of prayers specific to this month and is different from the Tahajjud salaah performed throughout the year. The salaah as well as the number of rakaats are both the Sunnah of Rasulullah ﷺ.

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<sup>33</sup> *Jaami Tirmidhi*, Abwaab Thawabil Qur'an, Baab Maa Jaa'a fi man Qara'a Harfan minal Qur'an ma lahu minal Ajri.

<sup>34</sup> *Sahih Bukhari*, Baab Kayfa Kaana Bad'ul Wahy.

The Messenger of Allah ﷺ used to urge (the people) to perform (Taraweeh) prayer at night during the month of Ramadhan. He did not order them or make it obligatory on them. He ﷺ said, "Whosoever performs (Taraweeh) prayers at night during the month of Ramadhan, with Iman and in the hope of receiving Allah's reward, will have his past sins forgiven."<sup>35</sup>

May Allah shower His choicest blessings on the great and just Khalifa Umar رضي الله عنه for institutionalising this great Sunnah. Thus the great Imam of Fiqh, Imam Abu Hanifa رحمته الله when asked about Taraweeh said, "It is a Sunnah Mu'akkadah, Umar رضي الله عنه did not innovate this practice neither did he stipulate the number of rakaats."<sup>36</sup> This is further established by a weak narration found in the *Musannaf* of Ibn Abi Shaybah that mentions that Rasulullah ﷺ performed 20 rakaats of salaah in Taraweeh. Other than this there is no narration mentioning the number of rakaats Rasulullah ﷺ performed in Taraweeh, thus we follow the practice of the Sahabah رضي الله عنهم who saw Rasulullah ﷺ. Another factor that further solidifies this is that no Sahabi objected to the practice or the number of rakaats when Sayyiduna Umar رضي الله عنه institutionalised it.

Sayyiduna Abdur Rahman bin Abdul Qari said:

I went out in the company of Umar bin Khattab one night in Ramadhan to the mosque and found the people praying in different groups. A man praying alone or a man praying with a little group behind him. So, Umar said, "In my opinion I would better collect these (people) under the leadership of one qaari (reciter) (i.e. let them pray in congregation!)," so, he made up his mind to congregate them behind Ubay bin Ka'b. Then on another night I went again in his company and

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<sup>35</sup> *Jaami Tirmidhi*, Abwaabus Sawm, Baab Targheeb fi Qiyaam Ramadhan.

<sup>36</sup> *Al Ikhtiyaar*, V1, pg. 68.

the people were praying behind their reciter. On that, Umar remarked, "What an excellent bid'ah (innovation in religion) this is; but the prayer which they do not perform, but sleep at its time is better than the one they are offering." He meant the prayer in the last part of the night. (In those days) people used to pray in the early part of the night.<sup>37</sup>

The only reason Sayyiduna Umar رضي الله عنه called it an innovation was due to him making everyone read at one time under one Imam. However, this is not an innovation as per the terminology of Shariah rather linguistically since it was a new manner of performing what was already established by Rasulallah ﷺ. Furthermore, the reason why Rasulallah ﷺ had stopped the congregational Taraweeh prayer was out of fear of it becoming compulsory, which is a factor that was limited to the blessed lifetime of Rasulallah ﷺ.

Thus it has been narrated by Sayyidah Aisha رضي الله عنها:

Rasulallah ﷺ went out in the middle of the night and prayed in the Masjid and some men prayed behind him. In the morning, the people spoke about it and then a large number of them gathered and prayed behind him (on the second night). In the next morning the people again talked about it and on the third night the mosque was full with a large number of people. Rasulallah ﷺ came out and the people prayed behind him. On the fourth night the Mosque was overwhelmed with people and could not accommodate them, but the Prophet ﷺ came out (only) for the morning prayer. When the morning prayer was finished he recited tashahhud and (addressing the people) said, "Amma ba'd, your presence was not hidden from me but I was afraid lest the night prayer (qiyam) should be enjoined on you and you might

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<sup>37</sup> *Sahih Bukhari*, Kitab Salat Taraweeh, Baab Fadhl Man Qaam Ramadhan.

not be able to carry it on." Rasulallah (ﷺ) passed away and the situation remained like that (i.e. people prayed individually).<sup>38</sup>

This Sunnah started to dwindle in the last hundred years when opinions that were never heard of in the history of Islam surfaced from the land of Najd subsequent to which the agreed upon ruling of all four mathaahib was suddenly labelled as an innovation and a great Sahabi an innovator to appease the egos of a few individuals lazy to establish the Prophetic Sunnah. May Allah guide us to revive this dying Sunnah.<sup>39</sup>

#### **4. Suhoor**

The Shariah does not require us to harm our bodies and starve ourselves. Thus one of the greatly emphasised Sunan of Ramadhan is partaking of a meal before dawn, called suhoor. The Hadeeth mentions, "Partake in suhoor for indeed there is barakah in it."<sup>40</sup> This Sunnah is not only beneficial to a person's body rather it also helps to discipline his soul by allowing him to wake up at this early hour and forsake sleep for a greater need. One of the greatest murderers of talent is indiscipline which the shaytan uses as a tool masked as 'freedom of choice'. When a man sleeps, eats and indulges as he wishes then his only goal in life is to satisfy his immediate urge and fulfill his desire. The Shariah raises a human being above an animal by disciplining his soul and giving him an eternal goal. Part of this process that cultures and defines a human being allowing him to get the best out of himself is the month of Ramadhan wherein a person is required

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<sup>38</sup> *Sahih Bukhari*, Kitab Salat Taraweeh, Baab Fadhl Man Qaam Ramadhan.

<sup>39</sup> Wifaqul Ulama of South Africa have published an excellent book on the subject titled '*The 20 Rak'at Tarawih of the Salaf Salihin*'. The pdf version of this kitab is widely available online. Mufti Muhammad Bhana's lecture on this topic is also available on Youtube.

<sup>40</sup> *Sahih Bukhari*, Kitabus Sawm, Baab Barakatis Suhoor min ghayri Ijaab.

to change his entire routine and get out of his comfort zone in order to make his desires comply to the need of his soul and the command of his Rab.

When one wakes up for suhoor, he should make the intention of following the Sunnah thus opening a doorway of love for Rasulullah ﷺ and a free chance to earn reward.

### 5. Hasten to have Iftar

Part of nurturing one's soul is to follow the dictates of the Shariah without using one's logic to appease oneself. Thus part of our total submission to the command of Allah ﷻ we only stay hungry for as long as He commands us to stay hungry. We show our weakness before our Creator by partaking of a meal as soon as we are permitted to break our fast.

Nabi ﷺ said, "The people will remain on the right path as long as they hasten the breaking of the fast."<sup>41</sup>

### 6. Dua

Allah, Most Merciful, says in the Holy Qur'an:

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ  
يُرْشُدُونَ

*When My servants ask you about Me, then (tell them that) I am near. I respond to the call of one when he prays to Me; so they should respond to Me, and have faith in Me, so that they may be on the right path.*<sup>42</sup>

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<sup>41</sup> Sahih Bukhari, Kitabus Sawm, Baab Ta'jeelul Iftaar.

<sup>42</sup> Surah Baqarah: 186.

Allah ﷻ mentions dua right after sawm showing that the month of sawm is also a month of dua. Therefore, a person should make dua during the month of Ramadhan, as during this month our Lord's mercy is at its peak so duas are more readily accepted. When a person is hungry he is emotional and this is the perfect opportunity to present our needs before the Lord of the universe with utmost helplessness begging for His mercy and forgiveness. Moreover, the dua of a fasting person at the time of iftar is accepted. The dua at the time of Tahajjud is also readily accepted in the court of Allah. A person is already awake at these times, thus wisdom would be to utilize these opportunities to gain the closeness of Allah ﷻ by making dua. One may feel I should rather make ibadah, however the Hadeeth teaches us that dua is the essence of ibadah.<sup>43</sup>

## 7. Itikaaf

As previously mentioned this month contains the night of greatness more famously known as Laylatul Qadr. Rasulullah ﷺ would seclude himself in the Masjid in search of this night in order to gain maximum benefit from it. This practice is called Itikaaf.

Sayyiduna Abdullah bin Umar رَضِيَ اللهُ عَنْهُمَا narrates, "Rasulullah (ﷺ) used to practice Itikaaf in the last ten days of the month of Ramadhan."<sup>44</sup>

Similarly Sayyiduna Abu Sa'eed Khudri رَضِيَ اللهُ عَنْهُ narrates:

Once we were in Itikaaf with Rasulullah (ﷺ) in the middle ten days of (Ramadhan) and we came out of it in the morning of the twentieth, and Rasulullah (ﷺ) delivered a sermon on the 20th (of Ramadhan) and said, "I was informed (of the date) of the Night of Qadr but had forgotten it. So, look for it in the odd nights of the last ten nights of the month of Ramadhan. I saw myself prostrating in mud and water on

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<sup>43</sup> *Jaami Tirmidhi*, Abwaab ud Da'awaat, Baab Minhu.

<sup>44</sup> *Sahih Bukhari*, Kitabul l'tikaaf, Baabul l'tikaaf fil Ashr il Awaakhir.

that night (as a sign of the Night of Qadr). So, whoever had been in Itikaaf with Rasulullah (ﷺ) should return for it.” The people returned to the Masjid (for Itikaaf). There was no trace of clouds in the sky, but all of a sudden a cloud came and it rained. Then the prayer was established (they stood for the prayer) and Rasulullah (ﷺ) prostrated in mud and water and I saw mud over the forehead and the nose of Rasulullah (ﷺ).<sup>45</sup>

Rasulullah (ﷺ) would exert himself in these nights thus Sayyidah Aisha (رضي الله عنها) says:

When the ten days would commence he (ﷺ) would tie his belt (an expression to show exertion similar to rolling one’s sleeves), stay awake and awaken his family<sup>46</sup>.

When one makes the niyyah of Itikaaf then he is only allowed to leave the Masjid for one of two possibilities. A Shar’i reason such as Jum’ah, if the masjid he is in does not offer Jum’ah prayers, or a personal need such as using the lavatory or getting one’s food if he does not have anyone to bring his food to the masjid.<sup>47</sup>

It is necessary for the Masjid of every locality to have at least one person in Itikaaf. If not even one person sits in Itikaaf, the entire community will be blameworthy.<sup>48</sup> A woman who wishes to make Itikaaf should make niyyah of a specific room in her house, and thereafter not leave that room except for necessities. It is preferable

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<sup>45</sup> *Sahih Bukhari*, Kitabul I’tikaaf, Baabul I’tikaaf wa Kharaja Nabi (ﷺ) Sabeeha Ishreen.

<sup>46</sup> *Sahih Bukhari*, Kitab Fadhl Laylatil Qadr, Baabul Amal fil Ashr il Awakhir min Ramadhan.

<sup>47</sup> *Ad Durrul Mukhtaar*, V2, pg. 445.

<sup>48</sup> *Fatawa Darul Uloom Zakariya*, V3, pg. 337.

for her to make Itikaaf in the place where she reads her salaah.<sup>49</sup> A person cannot leave their place of Itikaaf in order to take a bath merely for the sake of cleanliness or to cool the body. A person is only allowed to exit for the sake of a fardh bath, however if a person can bath in the Masjid without soiling the Masjid then it will be permissible.<sup>50</sup> One may exit the Masjid for wudhu whether it is the time for salaah or not.<sup>51</sup> If a person's fast breaks while in Itikaaf, his Sunnat Itikaaf is also broken.<sup>52</sup> Qadha of that day of Itikaaf will be necessary the following Ramadhan.<sup>53</sup>

The Sunnah of Itikaaf creates an ambience and environment of spirituality in the Masjid. It also leaves a person longing for the Masjid the rest of the year, thus it is a highly emphasised Sunnah.

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<sup>49</sup> *Hashiyatut Tahtaawi alaa Maraaqil Falaah*, pg. 699.

<sup>50</sup> *Ad Durrul Mukhtaar*, V2, pg. 445.

<sup>51</sup> *Fatawa Darul Uloom Zakariya*, V3, pg. 343.

<sup>52</sup> *Fatawa Darul Uloom Zakariya*, V3, pg. 341.

<sup>53</sup> *Fatawa Rahimiyyah* V3, pg. 110.

## How Our Akaabir & Aslaaf Would Spend The Month Of Ramadhan

Allah ﷻ has made certain individuals throughout history exemplary role models and inspirations for humanity at large. This is part of the complete nature of the Shariah that pious personalities were highlighted as beacons of the path to Jannah. For any road to be traversed and any journey to be undertaken advice and guidance from experienced people on that path is necessary. Thus Allah ﷻ defined the straight path as:

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

*The path of those whom You are pleased with.*<sup>54</sup>

For us to understand how to spend this holy month in the best way possible and how to reap maximum benefit from this season of spirituality and wholesale distribution of reward, we have to look at our Seniors who not only understood the Shariah but also lived it.

They would try and read as much Qur'an as possible in Taraweeh salaah. A few examples have been listed from their lives:

1. Saeed bin Jubayr ؓ would read 25 ayaat in each rakaat of Taraweeh salaah. This amounts to completing the entire Qur'an thrice in taraweeh salaah each Ramadhan.<sup>55</sup>
2. Abu Mijlaz ؓ who was a Tabi'ee would complete one khatam of the Qur'an every seven days in Taraweeh salaah.<sup>56</sup>

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<sup>54</sup> Surah Fatihah: 7.

<sup>55</sup> Musannaf Ibn Abi Shaybah.

<sup>56</sup> Musannaf Ibn Abi Shaybah.

3. Imam A'raj ؒ also a Tabi'ee narrates that the Imam would complete the entire Surah Baqarah (3 and half ajzaa) in 8 rakaats as a normal practice. If the Imam had to complete the Surah in twelve rakaats, people would say the Imam led a short Taraweeh today.<sup>57</sup>
4. Khalid bin Duraik narrates, "We had an Imam in Basrah who would complete the entire Qur'an in 3 days."<sup>58</sup>
5. Ali bin Abdullah al Azdi would complete the Qur'an every night of the holy month of Ramadhan.<sup>59</sup>

From the Ulama of recent times Sheikhul Hadeeth Mawlana Zakariya Kandhlawi ؒ has written a kitab dedicated to the Ramadhan of the Akaabir. A few examples from his kitab will be presented.

Sayyidut Ta'ifah, Haji Imdaadullah Muhajir Makki ؒ would spend the entire night in salaah behind different Imams in Ramadhan.

Mawlana Abdul Raheem Raipuri ؒ would hardly sleep an hour at night. He would only meet people at specific times in Ramadhan as the rest of his time was dedicated to recitation of the Qur'an. When Mawlana was young he would lead the Taraweeh Salaah himself and would only finish at 2 am in the morning.

Many Mashaa'ikh would prefer to spend their Ramadhan by the senior Ulama alive at their time. Mawlana Yahyaa Kandhlawi ؒ would spend his Ramadhan in Gangoh by his Shaykh, Mawlana Rasheed Ahmad Gangohi ؒ. Similarly, Shaykhul Hadeeth Mawlana Zakariya ؒ and Mawlana Abul Hasan Ali al Nadwi ؒ would spend their Ramadhans in

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<sup>57</sup> *Muwatta Imam Malik.*

<sup>58</sup> *Musannaf Ibn Abi Shaybah.*

<sup>59</sup> *Musannaf Ibn Abi Shaybah.*

Raipur by Mawlana Abdul Qadir Raipuri ﷺ. Shaykhul Hadeeth Mawlana Zakariya ﷺ would also spend Ramadhan with Mawlana Husain Ahmad Madni ﷺ.

Spending Ramadhan by Mashaa'ikh enables one to emulate them and gain from their spirituality and knowledge. In conclusion, we will end off by making mention of two great personalities whose Ramadhan this humble one has been fortunate to witness. By the grace and mercy of Allah ﷻ, I spent ten days of Ramadhan in my teenage years at the feet of my respected Shaykh, Mawlana Muhammad Qamaruzzamaan Ilahabadi (DB). The Shaykh would arrive in the Khanqah at Fajr time and would only leave past midnight. Despite being close to ninety, the Shaykh would still have a full schedule comprising of lectures, dhikr programmes, personal ibadah and advice to associates. If anyone of his attendants attempted to stop people from seeking counsel from the Shaykh on account of his tiredness, the Shaykh would show extreme displeasure. To this day the respected Shaykh travels to Kantharia to spend the last ten days of Ramadhan benefitting people with his words and presence.

Similarly, I have been fortunate to have spent multiple Ramadhans with my respected and beloved father, Shaykh Shahid Motala (DB). I have hardly seen anyone exert themselves to that extent in ibadah. When he stands in Qiyamul Layl, a two hour salaah is a norm for him. He can be found in the Masjid from the first day of Ramadhan, putting aside all other obligations, busying himself in tilawat of Qur'an and dhikr. After salaah, he addresses his students and associates, and thereafter returns to his ibadah. In a nutshell, it is as one of my sisters said when I asked her about his Ramadhan, "We hardly see Abba in Ramadhan!" His duas on the night of Badr and the night of Laylatul

Qadr are second to none and leave anyone who has spent Ramadhan with him longing.

Due to time constrains and Ramadhan being around the corner this booklet has been concise with many details omitted. We hope to publish a second edition if Allah ﷻ permits in which we will endeavour to add anecdotes from the lives of other Mashaa'ikh of the past and present times. We ask Allah ﷻ to accept this small treatise and to make it solely for His sake. We hope in the mercy of Allah ﷻ that He makes this a means of salvation for the author and the reader.

Any errors or positive criticism can be forwarded to me on my email: [abrarahmadshahid1438@gmail.com](mailto:abrarahmadshahid1438@gmail.com).

Abrar Ahmad Motala

Mpulungu, Zambia

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# إرشاد الضيوف في آداب رمضان

When an honourable guest is expected, the entire house is cleaned and decorated, the mood of the house is one of anticipation. Every individual, adults and children included, is ecstatic. When the guest finally arrives, everyone does their best to accommodate him and make him feel at home. Ramadhan is a blessed guest that visits our lives once a year. Every Muslim should make an effort to welcome it and make its precious moments memorable and worthwhile. This concise book is aimed at equipping every host on how to accommodate this blessed guest and make every Ramadhan the best Ramadhan of their lives.



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